

# The Middlebury People's Press.

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H. BELL, Editor and Proprietor.

MIDDLEBURY VT. FEBRUARY 1, 1843.

VOL. VII.—NO. 39

**The People's Press,**  
PUBLISHED EVERY WEDNESDAY MORNING  
NORTH END OF THE BRIDGE, BY  
J. COBB JR.

By whom all orders for printing, Books, Pamphlets, Bills, Cards, &c., of every description will be neatly and fashionably executed, at short notice.

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Village subscribers, . . . . . \$2.00  
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## AGRICULTURAL.

### CARE OF ANIMALS.

Every kind of animals require much care in cold weather, or at any season when shut up, in order to preserve them in good health and condition. For want of attention they frequently become diseased and die, or grow poor, to the great loss of the owner. And it is frequently the case that animals thus treated or rather neglected, consume about as much food as would be necessary to keep them in good health and flesh with proper care. Salt should be given to animals occasionally, both as a means of thrift and preventive of disease.

By the free use of salt we have known severe disorders that have appeared among a herd of cattle, first mitigated to a mild form, and finally arrested before going half through the stock, when without some preventive means, such diseases prevailed through the herd.

In cold weather salt should be given in small doses, lest it open the pores and produce colds. Wood ashes mixed with salt in the proportion of four to seven parts to a quart of salt, is considered excellent for stock, as it promotes an appetite and prevents disease. It will prevent bots in horses and rot in sheep.

We have given this mixture with evident success. Cattle and sheep will generally eat it freely. Horses are more particular about most other animals as to what they eat or drink. Some of them will not eat this mixture. In such cases mix a small quantity of ashes with salt at first, and put them in roots of which the horse is very fond, and in this way he will get accustomed to eating this wholesome condiment.

Animals should have a good supply of pure water. Some persons think that sheep do not need water in winter when they have access to snow, but if such persons will supply them with water, they will see their great mistake, not only from the decided preference which the animals give to water, but from their superior condition; and the advantages will be evident by the greater number, size, and superior condition of the lambs. Sheep will go a considerable distance after water, and go offener than cattle, after they have first been coaxed or gently driven to it, that they may know where to find it.

Cattle should be fed regularly and have but a small quantity of fodder at a time, as they will breathe upon it and render it unpleasant or offensive. To prevent this, in some measure, the cattle house should not be boarded up in front, excepting above the heads of the cattle, and one board at bottom to keep the hay in its place. Then the breath of the animals will pass off with less injury to the fodder and afford good wholesome air for respiration.

Boys should be early learned to feed stock, as it is a business that requires much experience, and a sound judgment, according to the kind and condition of stock, the fodder, weather, &c. But they should have the advantage of constant instruction and superintendence of some one of riper years. This supervision is necessary where boys are faithful and attentive. In some cases boys are negligent, and then it becomes more important, as they may manage somewhat like the old negro, who threw all the hay to the master ox and requested him to divide it among them.—*Farmer's Journal.*

### CARE OF HORSES IN TRAVELLING.

If you intend that your horse shall perform a long journey you must take particular care of him at every stopping place. He must have something that he will eat, and he must have grain. It often happens that a horse has been better than it really is, and it often looks too bad to be offered to a horse. If you rely on hay, to sustain your horse, and that hay is poor, you can expect to make no great progress on your journey the day following.

The best mode is, on a journey, to rely chiefly on grain; but your horse must be used to eating grain before the journey is commenced. Oats are not so solid food as corn, but if you feed wholly on oats you will need to give no more grain. Horses are seldom injured by oats when they are given at proper times—that is, they should not be given just before starting. It is safer to give the principal part of the grain that the horse is to have, at night. He will then be ready to start early in the morning; his grain will be digested and it will do him good.

Your cheapest and best mode will be to purchase half a bushel of oats at night and let your horse have the whole mess. Your taverner will charge you no more than he would for half a peck and the hay. He will say the horse cannot eat much hay if he eats his half bushel of oats, and he will charge for the oats only. The highest tavern price for oats, by the half bushel, may be half a dollar. Well you will seldom get a horse kept short of that in a large town though he should have but half a peck of grain.

Some people fear to give grain while the horse is warm; yet they will not hesitate about giving grain just before starting. But it is hard driving after eating, not eating after hard driving, that injures a horse. It is believed that grain is no offender injurious to the horse when he is warm than at any other time. Let any man consult his own feelings. Does his food hurt him more when he comes in hot from work and eats it than at any other time? Is it not violent exercise, after eating hearty, that causes severe pain? Every one who has tried it and tho't of it will answer yes.

Horses have often been ruined by hard driving soon after being stuffed with grain. How often do we see people at public houses give their horses but little grain at night for fear they would not eat a due quantity of hay, and then, just before starting, give a larger mess to travel upon! People who seldom travel and who seldom give their horses grain will stuff them with this article on the morning of starting. If the grain had been given on the previous night there would be some chance of its doing good.—*Maine Cultivator.*

### LAMP FOR BURNING LARD.

Having noticed in the last number of the Farmer's Cabinet, some remarks respecting lard oil, and the subject attracting at the present time very general attention, I am induced to mention the experience I have had in the consumption of lard itself, to furnish a brilliant light. Being lately on business in Boston, I called at the store of a friend in the evening, and to my surprise noticed his premises finely illuminated; this, however, was soon readily explained by the fact, that he was interested in the sale of "Southworth's Patent Lard Lamps." The article in use was the common tin, or glass lamp, with a wick just such as is used for burning sperm oil, only with the addition of a flat copper heater, which comes up closely in contact with the flame, and descending to the bottom of the lamp, returns again nearly to the top. The copper is thus heated by the flame, and it being a good conductor, the lard becomes completely liquefied, and the contents of the glass lamp, after it had been under way for a short time, looked like the finest bleached oil. My friend stated that lard at eight cents per pound, in this lamp, would cost no more than the very best sperm oil at fifty cents per gallon, and would give as much light.

At his suggestion, I bought a couple of beautiful lamps for use, and on trial, find them perfect; the light is pleasant and bright, there is no disagreeable smell, and the wick requires to be trimmed or stuffed only once in an evening. The apparatus for heating is so complete, that not only lard can be used, but tallow, or any other fatty substance. And if this lamp should obtain general use, it appears to me the farmer would be spared the trouble of making candles. If he wishes to use tallow or lard, all that will be necessary, is for him to obtain one of Southworth's Patent Lard Lamps, put in the wick as he would to any lamp, then just before he wishes a light, melt the tallow or lard, fill up the lamp and light the wick, and my word for it, he will have as good a light to read the Cabinet by, as the oil from the whale will give. And then he has the whole within himself; he need no longer be dependent on the success of the whalerman; he can sit quietly at home and enjoy his domestic light, and read with indifference of the poor success of this or that voyage in search of the monsters of the deep.

[Farmer's Cabinet.]

### WESTERN NAVIGATION.—The following

facts for the consideration of Congress and furnished in a report, made by a committee at a public meeting in St. Louis, in the nature of a memorial to Congress: The number of steamboats sunk in the Mississippi and Missouri rivers, in the year 1839, was forty; in 1840, forty-one; in 1841, twenty-nine, and in the present year twenty-eight. The aggregate value of these boats and cargoes was \$540,000; and in addition, the repairs of damages by snags, where the boats have not been sunk, have averaged \$40,000 per year. Between the 11th Sept. and 13th of October, (less than five weeks,) eight fine boats with their cargoes, were sunk between St. Louis and the mouth of the Ohio. The aggregate of the loss by the sinking of these boats was \$234,000.

### A BEAUTIFUL SENTIMENT.

At a celebration of the landing of the Pilgrims, by the New England Society in New Orleans, Judge ALEXANDER PORTER responded to a call upon him which is thus noticed by the Picayune:

Quite the happiest speech of the evening was that of Judge PORTER, which kept the table in a roar, while it touched deeply the sensibilities of every Yankee present. He closed his remarks with the following sentiment:

"The Rock of Plymouth; The prophet of old struck the rock, and living water gushed forth. The pilgrim 'fathers' touch'd of New England, and virtue, learning, civilization, and freedom sprung up beneath a free tree."

A New England man (says the Picayune) should hear this sentiment introduced in graceful eloquence, and in a strange land, to appreciate the emotions which it excited.

RESOLUTIONS.—There is certainly nothing in man so potential for evil or for good as firmness of purpose. Resolution is almost omnipotent. Sheridan was at first timid and

obliged to sit down in the midst of a speech. Convinced of, and mortified at the cause of his total failure, he said one day to a friend, "it is in me, and it shall come out." From that moment he rose and triumphed in a consummate eloquence. Here was true moral courage. And it was well observed by a heathen moralist, that it is not because things are difficult that we dare not undertake them. Be thou bold in spirit. Indulge no doubts, for doubts are traitorous. In the practical pursuit of our high aim, let us never lose sight of it in the slightest instance; for it is more by disregard of small things than by open and flagrant offences that men come short of excellence.

## MISCELLANEOUS.

From Fraser's Magazine.

### YESTERDAY.

"'Twas yesterday! familiar sound;  
Heard oft as idle breath;  
Yet, prophet-like to all around,  
It spoke of woe and death!  
A mourner by the past it stands,  
In mystic mantle of decay,  
Shrouds in the night of years its hands,  
And grasps all life away!"

What, then, is "yesterday?"—a key  
To wisdom most divine!  
It is the hall of memory,  
Where Fame's brief trophies shine!  
The spiritual home of things,  
Where intellect immortal beams,  
Which leads to thought its holiest wings,  
Inspires the noblest themes!

A DROP that mirrors forth a WORLD,  
Then mingles with the earth;  
A star from Time's vast empire hurled,  
Slow falling from its birth,  
A presence with the sacred past,  
To warn our spirits of delay,  
Which saith,—"Proud man, to-day thou hast,  
Use well thy little day."

### A well authenticated fact.

In the year 1814, the late Mr. and Mrs. Foster, who were lost in the Rothery Castle steamer in 1831, were acquainted with three sisters residing in London, two of whom were very serious, retiring women, and the third just as gay and volatile. They were all elderly, which rendered the gaiety of the third less becoming, and also inclined her more easily to take offence at any remarks made upon it; she hated the piety of her sisters, and opposed it in many petty, spiteful ways, though they endeavored sedulously to accommodate themselves to her whims, and to render the difference of their opinions as little disagreeable as possible.

One night, towards the close of the year 1814, she had been out at an assembly very late, and the next morning at breakfast was so remarkably different from her usual manner, that her sisters feared that she was either unwell, or had met with some misfortune that had afflicted her deeply; instead of her usual incessant chatter about every person she had met, every thing they wore and had said and done, she sat silent, sullen and absorbed; the gloom upon her brow was a mixture of temper and distress, which seemed to indicate a fixed resolution formed upon circumstances disagreeable to her, as if she was determined to pursue her own will, though it should lead her into trouble, rather than pursue the course she knew to be right, but which would reduce her to submit to the control of another. As she ate nothing, the sisters asked her if she was unwell. "No," "What was the matter?" "Nothing," "Had nothing distressed her?" "She had no idea of people prying into what did not concern them." The whole of the morning she spent in her own room, and at dinner the same scene as in the morning occurred; she ate little, never spoke but to answer uncivilly, and then with an appearance of depression and melancholy that spread their influence very powerfully over the cheerfulness of her companions. She retired to rest late, and with the spirit of one that expects from sleep neither alleviation nor refreshment.

The next morning she again scarcely tasted breakfast, and seemed in the same distressed, uncomfortable state as on the preceding day; her sisters again renewed their inquiries. She said, "I am well, and nothing pains me." "Then you have something on your mind; why will you not tell us? do we not love you, have we not the same earthly interest as you, and can we seek any good but yours in our anxious wish to share your sorrows?" "Oh, you have superstitious enough of your own, without mine being added; I shall not tell you what ails me; so you have no occasion to rack your curiosities; I dare say you would think it some spiritual triumph, but I laugh at such things; I am not quite old enough yet to be the victim of dreams and visions."

"We do not believe in dreams and visions," "No," she replied; she answered harshly, "No, and I do not intend you shall." The sisters looked at each other and remained silent. The second day passed as the first; Anne was gloomy and moody, and her sisters, both from pity and anxiety, were unhappy. The third morning she again entered on the day as one who loathes the light, who has no object in living and to whom the lapse of time in the prospect of futurity brings neither comfort nor hope. As her sisters looked on her, one of them suddenly said, "And what was your dream?" "Ha! what was it, you would give the world to know, but I shall not tell you; I thought you did not believe in dreams."

"Neither do we in general; we know them to be the offspring of a disordered stomach, confused images, and fancies when reason is dormant, and the memory of them usually passes away as soon as we are engaged in our daily avocations; yet there is no doubt some dreams are no more sent in vain than any

other affliction or warning. There is a verse in scripture, which mentions God as speaking, "In the visions of the night when deep sleep falleth upon man." She laughed again. "You have a verse in the Bible for every thing that suits you, but I do not choose to be warned in such a manner, and there is no doubt I shall get it of my head in a day or two." "Anne, we do beseech you to tell us; if you really have had a dream from heaven, you surely would not wish to forget it; and if not we will help you to laugh it off."

She answered, "Well if I must tell you, I must; no doubt it was very extraordinary and very frightful; I should have thought it the effects of the ball, but that I never saw any thing any where in the least like it."

"I thought I was walking in the wide street of a great city; many people were there besides myself, but there was something in their air which immediately struck me; they seemed thoughtful and cheerful, neither occupied with business or with pleasure, but having about them such a dignity of repose, such high and settled purpose, such grace, and such purity, as never were stamped on mortal brow; the light of the city, was also strange; it was not the sun, for there was nothing to dazzle; it was not the moon, for all was as clear as day; it seemed an atmosphere of light; calm, lovely, and changeless. The buildings seemed all palaces, but not like the palaces of earth; the pavements were all alike of gold, bright, shining, and clear as glass; the large glittering windows seemed like the divided rainbows and were made to give and transmit none but the rays of gladness; it was indeed a place to which hope may beryl and whereon charity might dwell. I could not help exclaiming as I walked along, "These are the habitations of righteousness and truth;" all was beauty, bright and perfect; I could not tell what was wanting to make me wish for eternity in such a place, and yet its very purity oppressed me; I saw nothing congenial, though looks of kindness met me in every face of that happy throng. I felt nothing responsive; I returned in silence their friendly greetings, and walked on alone, oppressed and sad. I saw that all went one way, and I followed wondering the reason.

"At length I saw them approach a building, much larger and finer than the rest. I saw them ascend its massive steps, and enter beneath its ample porch; but I felt no desire to go with them, further than to the foot of the steps. I approached from curiosity; I saw persons enter who were dressed in every varied costume of the nations; but they disappeared within the porch, and then crossed the hall in white. Oh! that I could describe that hall to you! It was not marble, it was not crystal, it was not light, pure light, consolidated into form. It was the moon without the coldness, it was the sun, without his dazzling ray; and within was a stair case mounting upwards, all of light, and I saw it touched by the snowy feet and white and spotless garments of those who ascended. It was indeed passing fair, but it made me shudder, and I turned away. As I turned, I saw on the lower step one looking at me with an intense, and a manner so anxious, that I stopped to hear what he had to say; he asked in a voice like liquid music, "Why do you turn away? Is there peace elsewhere? Is there pleasure in the works of darkness?" I stood in silence; he pressed me to enter, but I neither answered nor moved; suddenly he disappeared and another took his place with the same look and manner; I wished to avoid him, but I seemed riveted to the spot. "Art thou come so far," he said, "and wilt thou lose thy labor? Put off thine own garments, and take the white livery here."

He continued to press me until I got weary and angry, and I said "I will not enter, I do not like your livery, and I am oppressed by your whiteness." He sighed and was gone. Many passed by me with looks of mingled kindness and pity, and pressed me to follow on with them, and offered me a hand up the steps which led to their mysterious change, but I rejected them and stood melancholy and distressed.

"At length, one young bright messenger came up to me, and entreated me to enter, with a voice and manner which I could not resist. 'Do not turn away,' he said, 'where canst thou go? Do not linger, for why shouldst thou weary thyself for nought?'—Enter thou and taste of happiness. Do not all tribes colors press into that hall? Are they not clothed and washed and comforted?" He gave me his hand, and I entered the hall along with him.

"Here I was sprinkled with pure water, and a garment of pure white was put on me, and I knew not how, but I mounted the white staircase with my happy guide. Oh! what a light burst upon me when I reached its summit! Mortal words cannot describe it, nor mortal fancy conceive it. Where are the living sapphires—where are the glittering stars that are like the bright radiance on which I stood? Where are the forms either of the looks of love that breathed in the innumerable company that moved around me? I sunk down overpowered and wretched; I crept into a corner and tried to hide myself, for I felt that I had nothing in union with the blessed creatures of such a place; they were moving to dance to the music, to the harmony of songs that never fell upon mortal ear; my guide joined in raptures, and I was left alone. I saw the tall forms all fair and brilliant in their ineffable felicity, their songs and looks of gratitude forming the circumstance and difference of each."

"At length I saw one taller than the rest, one every way more fair, more awful, surpassing thought, and to him every eye was turned, and in his face every face was brightened. The songs and the dance were to his honor, and all seemed to drink from him his life and joy. As I gazed in speechless and trembling amazement, one who saw me, left the company, and came where I stood. 'Why' he asked, 'art thou silent? come quickly, and unite in the dance and

join in the song.' I felt a sudden anger in my heart, and I answered with sharpness—I will not join in your song, for I know not the strain; I will not unite in your dance, for I know not the measure." He sighed, and with a look of surprise and humiliating pity, returned to his place. About a minute after, another came, and addressed me as he had done, and with the same temper I answered him in the same words he seemed as if he could have resigned his own dazzling glory to have changed me; if heaven knew anguish he seemed to feel it; but he left me and returned. What could it be that put such tempers into my heart?"

"At length the lord of the glorious company of these living forms of light and beauty saw me and came where I stood. I thrilled in every pulse with awe; I felt my blood curdle, and the flesh upon me tremble, and my heart grew hardened and my voice was bold. He spoke, and deep toned music seemed to issue from his lips.—"Why sittest thou so still, when all around thee are glad? Come join in the dance, for I have triumphed; come join in the song, for now my people reign." Love ineffable, unutterable, beamed upon me as though it would have melted a heart of stone, but I melted not. I gazed an instant and then said "I will not join in the dance, for I know not the measure, I will not join in the song, for I know not the strain." Creation would have fled at the change of his countenance. His glance was lightning, and in a voice louder than ten thousand thunders, he said, "Then what dost thou here?" The floor beneath me opened, the earth quaked, and the whirlwind encompassed me, and I sunk into tormenting flame." With the fright I awoke.

There was silence for a time, for the sisters were struck with awe. They considered the dream, the deep impression it had made. "Anne," said they, "we cannot wish you to forget this dream, we surely believe it is from God.—Your description of the Holy City is much the same as we find in the Bible; 'the city hath no need of the sun, nor of the moon to lighten it, for the temple of God is there, and the Lamb is the light thereof; all who enter there must put off their own garments, that is, their own righteousness, and must be clothed with linen clean and white, even in the righteousness of the saints, and their righteousness is of me saith the Lord. Those that walk in the heavenly temple, are those that have come out of tribulation, and washed their robes and made them white in the blood of the Lamb; wisdom waits daily on the steps to call the sons of men into that temple and the people of God try to persuade their followers to tread in their steps. O, hear sister, you know something of the way; do harken to the faithful warning, join us and walk in the path that leads to heaven.'"—Anne's brow again darkened, and she answered, "I will do as I please. I do not intend you to preach to me." She continued in this melancholy state until the end of the week, was found in her own room a corpse; no one knows the cause of her death; she died without disease, and without change.

### AN ELECTIONEERING INCIDENT.

The following extract of a letter from a candidate for Congress in the western district of Louisiana to the editor of the New Orleans Picayune, describing one of his electioneering tours, gives a pretty good specimen of the luck which attended his "patriotic" exertions:

"Well, I put up with a first rate good natured fellow that I met with at a billiard room and was introduced to his wife, a fine fat woman that looked as if she got it by laffin, her face was so full of fun. After a while, after we've talked about the garden, and so on, in come three or four children, laffin and skipping along as merry as crickets. There wasn't no candle lit, but I could see they were fine looking fellows, and I started for the saddle-bags, in which I had put a lot of sugar candy for the babies as I went along. Come here says I, you little rogue—come along here and tell me what your name is. The oldest came up to me, and says he—'my name's Peter Smith, sir'."

"And what's your name," says I to the next. "Bob Smith, sir." The next said his name was Bill Smith, and the fourth said his name was Tommy Smith. Well, I got 'em on my knees and kissed 'em over and over again and gin 'em a lot of sugar candy, and old Miss Smith was so tickled that she kept laffin the whole time. Mister Smith looked on, but didn't say much. "Why," says I, "Miss Smith, I wouldn't take a good deal for them four boys if I had 'em, they're beautiful and sprightly."

"No," says she laffin, "I set a good deal by 'em; but we spite 'em too much." "Oh no," says I, "they're real well behaved children; and by grasshows," says I, "pretending to be started by a new idea, 'what a strikin' resemblance 'tween them boys and their father!' and I looked at Mr. Smith.—'I never did see nothin' equal it,' says I;—'your eyes, mouth, forehead—a perfect picture of you sir,' says I—tapping the oldest on the pate. I thought Miss Smith would die a laffin at that—her arms fell down by her side and her head fell back, and she shook the hull house laffin."

"Do you think so, Caramel Jones?" says she—and she looked towards Mr. Smith, and I really thought she would a gone off in a fit."

"Yes," says I, "I do really now."

"Ha ha ha!" says Mr. Smith, kinder half laffin, 'you're too hard on me, Caramel, with you're jokes.'"

"I ain't jokin' at all," says I; 'they're handsome children and they do look wonderfully like you.'"

Just then a girl brought in a light, and I'll be darn'd if the little brats didn't turn out to be mulattoes every one on 'em, and their heads as curly as the blackest nigger's!! . . . Mr and Miss Smith never had no children, and they kind o' petted

them little niggers for playthings. . . . I never felt so streaked in all my life as I did when I saw how things stood!—If I hadn't a kissed the nasty things I could have got over it; but kissin' on 'em showed that I was in earnest, (though I was soft soapin' on 'em as I thought all the while), and how to get out the scrape I didn't know. Miss Smith laffed so hard when she see how confused I looked, that she c'en-a-not suffocate! A little while arter there was a hull family of relations arrived from the city, which turned the matter off—but the next mornin' I could see that Mister Smith didn't like the remembrance on 't at all and I don't believe he'll vote for me when the 'lection come on. I s'pect Miss Smith will keep the old man under with that joke a long time."

### FEMALE SEMINARY.

An excellent spirit prevailed at the meeting which was held last week in reference to this school. The Hon. H. Seymour was called to the chair, and the object for which the meeting was called was stated by C. Linsley, Esq., one of the Trustees of the Seminary. Mr. Tilden read a statement of the difficulties which he had experienced in conducting the institution and of the means which were thought to be necessary for its revival. The meeting was then addressed in a very spirited manner by Messrs. Linsley, Z. Bass, I. Allen, Drury, Stewart, Barber, and the chairman, and a committee was appointed to raise the necessary funds for purchasing a library and an apparatus for the Seminary. We annex a condensed view of the statement read by Mr. Tilden.

He remarked that there had been a want of solicitude on the part of parents in the village concerning the prosperity of the school. None of them during the last three years had visited it for the purpose of hearing the usual recitations and acquainting themselves with the method of instruction pursued by the teachers. Few of them, it was thought, had exerted themselves to increase the number of its pupils. Some of our citizens are accustomed to send their daughters abroad to attend school, and many of them do not appreciate the advantages of a public Seminary where teachers of high qualifications are employed. If it be important that a public school be established in this village exclusively for the education of young ladies, the citizens must feel the importance of sustaining it by their undivided patronage. Such a school subjects the Principal to a great expense in procuring responsible teachers and can be sustained only by the united efforts of the public.

This is particularly true of the departments of music and drawing. These are branches of female education which should be taught at the Seminary and it cannot be sustained unless it receive the patronage of the village in these branches. Although the school was prosperous, most of the time, while under the care of Mr. T., having at times as many as sixty scholars, yet after paying teachers and the contingent expenses of the school his average receipts, since from music and drawing, were but \$339.77 per annum. This sum is less than the lowest ministerial salary in Vermont and is entirely inadequate to the support of a family. It is plain, therefore, that the Seminary could not have been sustained, and cannot be sustained hereafter, without the patronage of the village in the branches here named. If the plan which is now proposed by the Trustees is carried into effect and music be taught at the Seminary, a new and valuable piano is to be purchased and no pains are to be spared in giving instruction in music.

Mr. Tilden next adverted to the want of a philosophical apparatus. He said that it was in vain for us to compete with other schools unless we offer equal facilities for acquiring an education. We need, and must have, an apparatus which will illustrate the laws of motion; the properties of water; an air pump and the instruments belonging to it to illustrate the properties of air; a model of a steam engine which shows its internal structure and the improvements of Watt; a model of the diving bell; an apparatus to connect with an electrical machine (which we already have); various mirrors, lenses, microscopes, a camera obscura, &c., to illustrate the laws of Optics; different kinds of magnets; a tide dial to show the daily changes in the tides, together with various other articles which cannot be here enumerated. No person doubts the indispensable necessity of such an apparatus in the education of young men. The citizens of this place have repeatedly made liberal subscriptions to procure one for our College. Is it less important that young ladies enjoy the benefits which it imparts and have a good acquaintance with philosophical facts?

Another want scarcely less pressing, is Books, to form a small library for the use of the Seminary. It is known that there is no public library to which they have access.—They are in danger of cultivating a taste for the light and frivolous reading which is so abundant at the present day. It is of the first importance that they read history, biography, travels, the writings of Addison and Irving and the poetry of Cowper and Bryant, books of substantial worth—rather than the ephemeral trash of the magazines or the pernickulous novels of Bulwer. We need and must have books, which shall form a correct and refined taste,—furnish valuable information, and improve the mind and the heart.

Should the hope of reviving the school by the means which have been mentioned, be realized, it is expected that the Trustees will propose a regular course of study, to which, as far as circumstances permit, we shall adhere. It will be our object to elevate the standard of female education.—While special attention is given to the elementary branches of learning, the pupils will be conducted along a systematic and thorough course of study in the various branches of Mathematics, Natural and Mental Philosophy, Moral science, History, Rhetoric, Composition, the application of science to

the arts, and the constitution and forms of our government. Lectures are to be given on Wednesday with the apparatus, or on history, or on subjects connected with literature. A recitation is to be held on Monday mornings, on a portion of scripture, the evidences of Christianity, Biblical antiquities, or the connexion of sacred with profane history; and efforts will be made to promote the moral and religious interests of the pupils.

Mr. T. concluded by saying that it would be a prominent object with him to qualify his pupils to teach. Many of them will engage in this useful and delightful employment. The character of our common schools depends very much on the kind of instruction which is given in our seminaries. Should necessity never oblige a young lady to engage in teaching, ought she not to be qualified to act in that capacity? That person must be forgetful of the destiny of woman who does not remember that she will have occasion to direct the studies and to mould the character of the young, and that it depends very much on her,—on the improvement which she makes of her mind and heart—what shall be the character of a future generation.

### ABOLITION CONVENTION AT RANDOLPH.

We find a long communication in the Vt. Mercury, entitled, "Our Day's Attendance on a Two Day's Convention of the Third Party of Vermont," from which we select a few choice extracts. Offensive and disgusting as these quotations represent the doings at that convention to be, the editor of the Mercury says the source from whence the letter came entitles it to confidence.

"The Rev. Alanson St. Clair from New Hampshire was the chief wire-puller and manager.—The necessary committees having been appointed, a motion was made to adjourn till 2 o'clock. St. Clair then rose and informed the convention 'that the leaders of the Democratic party requested him to use his influence to have this convention put off the nomination of a candidate for Governor until the democratic party had held their convention, and then (the democrats) would nominate Judge Williams, and then the third party and democratic parties would have but one candidate for Governor. St. Clair went on to give his reasons why he fell in with the proposition.'

[The Rev. Emmissary has forgotten some things he said when lecturing in Rutland last year.—He then eschewed both political parties, and would as soon have communion with a test of adders as with either. He was then lecturing to an audience of Whigs, and wished most particularly to push his horn against Henry Clay; therefore the necessity at that time to assume an appearance of freedom from all preferences for either political party.—

"Judge Hutchinson made a long, dull and sleepy speech. Some even thought that he was making experiments on mesmerism, as several were in a sound sleep. The old man was however very fair, candid and as far as we could judge, honest; who is seldom the case with the leaders of this party. The Judge said that he wanted other people should know what he knew. The people he represented as being very ignorant, and all that was wanted to make them third party supporters was information. We thought that the Judge, for so old a man, had most excellent memory for he repeated—or at least gave an abstract of that most excellent speech of J. Q. Adams to his constituents last fall on his return from congress, but he forgot to give the proper credit. Many remarked that the Judge was certainly six years behind the times so far as the cause of abolition was concerned."

[And yet, before the Convention adjourned, according to this letter, Judge Hutchinson was promised the third party nomination for Congress!]

"The next man that poured forth his eloquence was the modest, diffident and saint like Col. Jonathan Peckham Miller of Montpelier. He said both the parties, democrat and whig, were corrupt and should be put down. The members of our last legislature were scoundrels and hypocrites, because they passed resolutions unanimously in favor of liberty and in opposition to slavery."

[A hard case indeed. Our Legislature passed strong anti-slavery resolutions by an almost full vote—just what the political abolitionists pretend to want, and yet Col. (Blackguard) Miller adduces this very conduct as a proof of hypocrisy!! However, we see the point aimed at, plain enough, viz.—to make out a necessity for third party political action;—but the decided anti-slavery character of our legislature gave them a peccor which it was necessary to dispatch in a more summary way than common.]

"St. Clair then introduced a resolution to this import:—'Resolved, that the third party will not have any connexion with either the Whig or democratic parties, but will in all cases nominate candidates, for all offices of their own men, &c.' The Rev. gentleman said he did not want a man for a hog constable that did not know a man from a hog. (Great laughter)

[The Rev. Blackguard forgot what he said at the opening of the meeting, on this point. At that time he 'gave his reasons for failing in with the proposition' to nominate with the loco party. It would be an advantage to this demagogue to take lessons in 'Defining his position' of John C. Calhoun]

"Col. Miller read a letter from some friends in Franklin county, requesting this Convention to adjourn till next June, and to Montpelier. Randolph they said was the wrong place to hold a State Convention, and this was the wrong season of the year. H. W. W. Miller was opposed to the adjourning the convention, he was for making the nomination now. And as for holding a Convention at Montpelier he should not consent to it. He said Montpelier was a place so peopled up between the hills and rocks that the sun never shined upon the inhabit-